



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

RECORD OF NEGRO FOLK-LORE.

AFRICAN. Two interesting recent collections of the legends and folk-lore of the African negro are A. Seidel's "Das Geistesleben der afrikanischen Negervölker" (Berlin, 1905, pp. 340), and T. von Held's "Märchen und Sagen der afrikanischen Neger" (Jena, 1904, pp. xiv, 202). The former contains tales, proverbs, and songs from the Bantu-peoples (pp. 147-276), — Herero, Ambundu, Dualla, Pokomo, Shambala, Bondei, Ganda, Suaheli, Nyamwezi, Nyassa, Zulu, Sutho; mixed-negro peoples, — Gold Coast Tribes, Temne, Wolof, Nupe, Bornu, Hausa, Dinka, Bari. There are also sections on Semitic-speaking peoples (among whom the author includes the modern Egyptians) and the Hamitic tribes (ancient Egyptians, Berbers, etc., Somali, Bilin, etc.), to whom he attaches also the Nama-Hottentots. In an introduction (pp. 1-19) Hr. Seidel discusses briefly some general topics concerning the African negro. The negro, it is here said, lives in the light of Spinoza's *conatus sui ipsius conservandi*. On pages 6-8 the author cites with approval the conclusions reached by Chatelain, in his noteworthy article in this Journal (vol. viii, 1895, pp. 177-184) on "Some Causes of the Retardation of African Progress." The present condition of the negro is not due to lack of intellectual endowment, but to the natural conditions of the African continent, and certain unfortunate social institutions. Again, on pages 10, 11 Hr. Seidel pays tribute to Chatelain's summation of the characteristics of the folk-lore of the African negro. The material for the Ambundu (pp. 153-162) is taken from Chatelain's "Folk-Tales of Angola," which formed the first volume (1894) of the Memoirs of the American Folk-Lore Society. Seidel considers that the African negroes have especially developed the *märchen*, the fable (animal in particular), the anecdote (chiefly with didactic tendency), religious (cosmogonic) tradition, historic legend (genealogical), riddles, and proverbs, — also many varieties of songs. — T. von Held's book contains besides much material collected by herself (she is now a teacher in South Africa), tales of the Wolof, etc., from other sources. Also (pp. 199-202) some Suaheli, Damara, Herero, Bechuana, Kaffir, and Zulu proverbs. Miss von Held's collection includes tales and legends from the Kaffirs, Zulus, Bushmen, Bechuana, Hottentots, Basuto, Nao, and a number of other tribes and peoples, — animal stories largely predominate. The wealth of African proverbs is indicated by the statement (p. 8) that Christaller collected 3000 among the Tshi negroes alone. The chief animal figures in these tales are the jackal, hedgehog, serpent, wolf, owl, lion, hyena, fox, raven, vulture,

elephant, hare, cow, turtle-dove, crocodile, hippopotamus, pig, eagle, dog, chameleon, etc.

AFRICA AND AMERICA. In the "Pedagogical Seminary" (vol. xii, 1905, pp. 350-368) President G. Stanley Hall discusses "The Negro in Africa and America." The question of religion, etc., is treated at some length. The author considers that "it is surprising to see how few of his aboriginal traits the negro has lost, although many of them are modified." Also: "The negro has a tropical imagination, a very keen sensitiveness to nature, and an overmastering tendency to personify, not only animals but natural objects. This has given birth and currency to the rankest growth of superstition to be found among any race and which often controls daily life." The statement (p. 360) that "the negro himself has an hereditary disregard for heredity and keeps no pedigrees," is intended, as a general statement, to apply in America.

JAMAICA. The collection of "Folk-Lore of the Negroes of Jamaica" (see this Journal, vol. xviii, p. 156) is continued in "Folk-Lore" (vol. xvi, 1905, pp. 68-77). The items recorded relate to the human body; animals, birds, and insects; love, courtship, marriage; births, deaths, funerals; ghosts; visits; the weather; raiments; dreams, etc. Signs, omens, superstitions, etc., in great variety are included. The "duppy" figures largely as usual. On page 75 we learn that "the butting of the right foot is a sign of good luck; butting the left foot signifies bad luck," — a superstition the opposite of that entertained by the Fjort of West Africa, as Mr. E. S. Hartland, in a footnote, points out.

MELODIES. The "Southern Workman" (vol. xxxiv, p. 265) for May, 1905, calls attention to the latest issue of the Oliver Ditson *Musicalian's Library*, which contains 24 negro melodies adapted to the piano by Coleridge-Taylor. The introduction is by Booker T. Washington, who says: "According to African students at Tuskegee, there are in the native melodies strains that reveal the close relationship between the negro music of Africa and America. And apart from the music of the red man, the negro folk-songs are the only distinctively American music."

GEORGIA (GEECHEE). Under the title "Some Geechee Folk-Lore," Monroe N. Work, of the Georgia State Industrial College, publishes (pp. 633-635) the first part (proverbs, miscellaneous beliefs, animal beliefs, plant superstitions, etc.) of a collection of folk-lore from the oyster negroes of Thunderbolt, Ga., not all of whom believe these superstitions, some often saying, "This is only a saying and is not true." There is said to be a considerable element of African folk-lore among these negroes. The author informs us that "the negroes inhabiting the tide-water section of Georgia and South Carolina are

so peculiar in their dialect, customs, and beliefs that the term Geechee, which means a rough, ignorant, and uncouth person, is applied to them." One curious belief is as follows: "If you cannot raise your children, bury on its face the last one to die and those coming after will live; or if you wish to raise your new-born child, sell it to some one for 10 or 25 cents and your child will live." In support of this it is said: "A woman, the mother of 16 children, lost the first 10. The tenth one was buried on its face, and the other six, as they were born, were raised without difficulty. This woman's daughter lost her first two children, but the third was sold, and it lived."

A. F. C.